Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, MAY 8, 1830. NO. 19.

ORIGINAL POETRY.

[For the Christian Register.]

THE FALL OF JERUSALEM.

A moral darkness hung o'er Israel,
They who were once the chosen of the Lord,
And set apart by him from all the earth,
As who believed in one-eternal God,
No longer worshipped in humility,
And with the spirit's fervor; in his eye
A richer sacrifice, than victim slain
Upon the altar, or burnt offering
Of aught that liveth, at his holy shrine.
Then too the Pharisees—the chosen ones
Of all that chosen people, (so they deemed
In pride of heart) led them not in the path,
The sacred path of truth; nor clothed themselves
With humbleness—but, covered with the robe
Of self sufficiency and pride, forgot
Their imperfection; while their prayer was still,
We thank thee, God, we are not like the rest—
Or else, with feigned humility, they wept;
Soiling with dust their garments outwardly,
While inwardly the heart was filled with joy
That they were deemed more holy than the crowd,
The gaze and wonder of the multitude.

A star rose in the East—its light shone not
On splendid palaces, with golden hue
Tinging their domes. Its mild and gentle ray
Rested upon a lowlier dwelling, where
Wrapt in coarse swathing bands, an infant lay
Who came to bring salvation to the world—
He came not, with a host of angels round
To kneel before him, and prepare a crown
Of triumph for his brow, when Palestine
Should bow beneath his sway; nor as a king
With mighty armies to obey his will;
But took upon himself the lowly form
E'en of an humble child, to teach frail man,
That casting off the passions which defile,
The evil thoughts that stir within the soul,
He should become in heart, a very child.
He chose his few disciples, not among
The haughty Pharisees, but from the low,
And humble of the earth—to show that power,
That worldly power, was not required to spread
His gospel marked by simple purity.
He taught that heavenly mindedness and faith
And holiness of life were the pure law
To fit man for a happier rest above—
A simple eloquence flowed from his lips,
While all his actions answered to his words.
The sick were healed,the humble poor were taught,
Though by their fellow man despised and shunned,
Their pathway here, if trod submissively
Led to a resting place above, prepared
In heaven, for *all* who listened to his words
And drank the waters of eternal life—
Waters—of whose deep fountain he who tastes
Will feel no longer thirst—nor faint again.

'Twas morning—and the glorious sun hung o'er
The favored city of Jerusalem.
Her lofty domes reflected back the light
Which played among her palaces--he stood,
Gazing upon the scene so beautiful,
And in the fulness of his heart he wept—
He wept, that his loved city soon would be
An unfrequented—silent wilderness.
That soon, where now the lofty temple stood,
No trace would stand,that man had e'er been there.
—Its coming desolation moved him—and
'E'en as the hen gathers beneath her wings
Her feeble brood, I would have cherished thee
Jerusalem!'—he cried—'but thou would'st not
Receive my proffer'd aid—Time hastens then
When thou, 'mong nations shalt be desolate—
Gentiles, upon thy holy ground, shall tread;
Nought shall be left of thee except the name—
Yet when thy power is crumbled into dust,
Thy temple lives not but in memory,
The nations coming after thee shall still
Revere the spot where thou hast stood, since there
God was revealed in all his majesty
By holy Prophets; there his only Son
Pointed to man the way of endless life.'

'Twas night—Jesus and his disciples walked
Within the Garden of Gethsemane.
The time was near when he should be betrayed,
And in his inward agony, he left
His followers and prayed, the bitter cup
Might pass untasted from his lips; but yet
'Not my will,'—said our Saviour—'thine be done,
Oh Father! that thy name be glorified,
As thou wilt glorify thine only son.'
He came again to his disciples; they
Were calmly slumbering, as if no storm
Was lowering o'er—yet even while they slept,
A multitude, urged on by jealous priests
Proud scribes and elders—now seek out their Lord.
They find him in the garden; and the kiss
Of Judas the betrayer, hath marked out
His master—who is led before the seat—
The judgment seat of Pilate. Here he stands
Alone 'mid his accusers. Even he
Who but an hour before had boldly cried,
Though all deny thee, I will leave thee not,
Disowns the Saviour—on whose placid brow
Is fix'd deridingly a crown of thorns;
And then in mockery, a purple robe [bring
Is placed on Him—on Him whose prayer could
Myriads of angels from his Father's throne
To crush them into dust. Yet not a word
In answer is returned; but to fulfil
The will of him who sent him, he endures
The pain and infamy e'en of the cross;
To teach man that enduring trials here
Humbly—which God ordains, he'll triumph o'er
The power of death in immortality.

* * * * * * *

A darker cloud shrowded Jerusalem.
Within her walls were gathered those who late
Had crucified the Christ—the Lord of life—
Those—who in pride had said, let his blood be
On us and on our children—e'en the blood
Of him, who came to save—who lived to bless—
Who died that all might live—and rose again
To show that he had triumphed o'er the grave—
About the city lay encamped the host
Of Titus—and his legions with their bright
And glittering armor, pressed upon the walls
Of that devoted city; while within
Were heard the tones of discord and of rage.
Madness was on that crowd; and man was not
The thing he had been; Human love, with all
Its soothing influence, had passed away. [laws
Strange sights were seen; e'en nature's wonted
Stood all reversed; and yet the blinded Jews
Regarded not the voice of God which spoke
In mystery, telling that ruin hung
Over their city; but the time is near
When all her splendor shall have perished.
The Roman legions rush against the walls,
The hand of God, which guarded Israel
In former times, and shielded from all harm,
No longer is extended over them—
And yet, with desperate courage, they essay
To save their temple, or beneath its pile
Perish amid its flames—Farewell to thee
Jerusalem—the prophesy of Him,
By thee despised, is now fulfilled and thou
Art among the nations desolate. O. W. W.

RELIGIOUS SELECTIONS.

UNITARIANISM, 'A RELIGION TO DIE BY.'

The assertion that Unitarianism is not a religion to die by, like a thousand other assertions, equally insidious and groundless, has probably had some influence over the minds of men, whom prejudice and timidity has prevented from looking at the subject for themselves. It is the last charge that can justly be brought against the pure and simple truths of Unitarian Christianity. The death-bed, we do most sincerely believe, is not the place for the mysteries and dogmas of human invention to have much effect, and if anything can then sustain the soul, it is the assurance of those truths, which are the common faith of Christians, unmingled with sectarian peculiarities.

The following narrative we read with pleasure in the Advocate, and we are sure that it will be acceptable to our readers.

One of the most affecting charges against Unitarianism is, that 'it is not a religion to *die* by.' I would solemnly enter a protest against this unjust sentence, from personal experience. In health I had a thrilling dread of death, and its mortal agony. Often in bright and airy moments, a sudden thought of the cold grave has darted through my mind, and touched the flowers of life with a withering chill.

I was seized with a severe illness. I saw the countenances of my friends grow sadder and sadder. My little ones were sent away, or taught to tread noiselessly around my bed. The only stranger permitted to break on the stillness of my chamber was one, who sometimes brings relief, but always alarm, an additional physician.

To what opening did I then look for strength and comfort? What ray shone, and shone through the gloom of sickness and pain, and grew brighter as I gazed, and lent a radiance to the dark curtain which seemed rising between me and eternity? It was Unitarian Christianity. I leaned my whole soul on the mercy of God as declared in Christ Jesus.—I felt how beautiful was the paternal character of the Deity. I felt that I should go to him as to a Father. I felt that he would 'forgive my sins, and heal my diseases.' For so I had 'learned of Christ.'

What became then, in my imagination, of the pang of death? It would be, I said, a mere transition to joy and glory. But how could I sustain the wrench of earthly affection, the severing of those tight fond clasps that had for years been winding about the heart of a wife and mother? And that pang, I said, is momentary. I scarcely give a thought to those dear connexions now, except for eternity. *I* can do so little for them, and GOD so *much*, I give them up to him. May they live and may I die so religiously that our meeting shall be as God's children.

Many were the bright pictures of future joy indefinite, but lovely, which I drew from God's goodness. An angry God! I could not think of such a being! He had never shown anger to me, but I had heard the voice of his love calling to me from infancy in the fair works of nature, in the beatings of a heart full of hope, and in the revelations of Jesus.

In childhood I had felt a pure joy in gazing on the blue sky, in hearing the rustling leaves, in tracing the motion of a rivulet, in baring my face to the fresh wind, and breathing strongly new existence. Could I fancy God was angry? But the tempest rose, the stream was ruffled, the snow drift came.—Was he angry then? An angry God would not have given me so sweet a shelter as home afforded, with its bright hearth, and quiet smiles.

In childhood I had enjoyed a mother's fondness. I was allowed to fall asleep nightly on her knee, when shame almost made me wakeful. God gave her to me in love. She died Did I think he was angry, when I saw her rigid, and cold, not noticing even me? Was he angry when he allowed them to lay her in her narrow bed, and shut out her youngest born? No—I flew to other friends, and though the petted child had no longer such soft indulgence, her errors were corrected, and she learned to know her own heart. Often have I felt since, that God then showed his love to me. I grew older, and I sinned. Was he angry then? I know not; but I think a pitying God was present to my mind, when in the agony, which early sin first feels, I fell on my knees and repented. When the sensibility of youth was departing, I again, and often strayed from Him. Did I find him angry, when I opened his holy word as a sinner? I found entreaty, love, promises of pardon; but little did I see of that feeling, which man calls anger.

And when the gloomy apparatus of death seemed arranging itself about me, and fever scorched, and pain subdued me, was God angry? Least of all, then. I felt that Jesus was preparing a place for me in one of his father's many mansions, and I tried to put on the garments of a happy traveller, to fit me for the journey.

One thing pressed on my mind. I waited some days for a decisive symptom of dissolution to disclose it. I intended to have requested one or two persons, who had spoken, written, and preached with severity against the doctrine of the simple unity of God, and particularly against its supporters, to be sent for to visit me. I wished to state to them my religious impressions, and my joyful hope of heaven. I wished to tell them, that this hope was the result of years of thought and practice, founded on Unitarian principles, and that no merely sudden enthusiasm placed me on that height, where the fear of death was lost 'in the hope of glory.' I wished to convince them, that they had deceived themselves, and I purposed to request them publicly to retract the declaration, that Unitarianism was not a religion to die by.

These days of awful expectation slowly passed away. My burning forehead grew cooler under the hand of love, and I felt the soft strings of reviving existence pulling at my heart.

Since that period, a serene thought of death, and a readiness to depart and be with Christ, convinces me that the Spirit of God, not in anger, but in happy trust, has settled on my soul. And if such is the result, as I sincerely believe it to be, of religious feeling founded on Unitarianism, I ask those, who slight Christianity, if it is not worth the effort, while the day of health is theirs, to study the character of our master, and through him the Deity. Let them not hope, that unless they prepare and purify the atmosphere of their souls, the sun of righteousness will shine on them with effectual brightness.—They may have pardon, because God is love, but they will lose deep, deep happiness, in meditating on the hope of his presence and nearer likeness.

Charleston, S. C.

CONVENT AT CHARLESTOWN.

The following article of intelligence, respecting the Roman Catholic Academy at Charlestown, is extracted from a communication in the Christian Watchman of the 30th ult.

The vicinity of Boston is celebrated for its beautiful scenery. In the summer season, when the natural world is more particularly attractive, the lover of rural scenery dwells with delight in viewing the variegated hills and valleys, which adorn the suburbs of our city. There is a rising ground in Charlestown, from which the traveller views the most delightful prospect. He sees the gentle river playing around the foot of 'Mount Benedict'; and Boston and Charlestown rise before him, as if they were of small importance compared with the Mounts in this vicinity. If he turns his eye upwards, he views the cerulean sky smiling on all beneath, and the small cloud from which proceeds the gentle rain, falling on the good and the evil. While lingering around this 'Mount,' his ears are frequently regaled by the syren voice of music proceeding from the harp and the piano within a Convent; and his memory naturally reverts to the time when these hills echoed the cannon's roar, proceeding from Bunker's heights, and speaking terror to the ears and hearts of oppressors, on the day that WARREN lost his life, and our country, in principle, gained the battle.

On the top of this 'Mount' stands an Academy, whose proprietors are Roman Catholics, and who have given it the name of the '*Ursuline Community on Mount Benedict.*'

This Convent, or 'Academy,' has been in existence a number of years. It was commenced in Boston, and for the last two and a half years has been established in Charlestown. But little is known respecting this institution, and it may be a long time before its internal machinery will be sufficiently made public. The inquisitive mind is always on the reach for more information; and if we can gather but a little knowledge respecting an Academy so pleasantly situated, it is well to make it known to the public, as it is possible that among their regulations and plans for gaining information, there may be something valuable for us to imitate. A friend, who is very familiar with the institution, has been so polite as to furnish us with a few facts, which we shall endeavour to state as correctly as related.

'This Convent stands on the top of the hill, and is a large brick building having a cross at the top, with two wings projecting from the rear of the edifice, and has the appearance of containing sufficient room to accommodate 150 children. The proprietors of this Convent have purchased about nineteen acres of land surrounding their premises, which they probably intend to cultivate in gardens and pleasant walks, to render it more attractive to the young ladies whom they intend to educate.

The chief director of this Convent is the Bishop of the Catholic Church in Boston, who has placed here a lady to superintend its scientific and domestic affairs, and who receives the title of '*Lady Superior.*' Here are about eighteen Nuns, six of whom wear the black veil. After a young lady has *consented* to become a Nun, she wears first the *white* veil three months, which she can lay aside if she become discontented with her situation; but should this new mode of life please her fancy, she then has a further trial for the space of two years. If she continue to wear the white veil for this time, and both parties agree, she then puts on the *black*, and binds herself by a vow to a 'single and chaste life in the Monastery so long as she lives.' It is desirable to the fraternity that they bring with their person all the property they possess, that none of the things of this world may engage any of their affections, and it is also desirable that they should be trained to this 'holy office' from their youth up. These Nuns are well instructed in every polite branch of education, that will not interfere with the 'Roman Catholic faith,' and thus are rendered suitable to become the teachers of the 'Ursuline Community of Mount Benedict,' or of some other Convent not yet in existence.

The Nuns on taking the veil put aside their Christian and surname, and assume a new one; and are known in the Convent by the name of Mary Benedict, Martha, &c.

The Nuns are not all employed as instructers; many of them assist in the domestic affairs of the house. Those who bring money with their persons have the highest privileges of the Nunnery. The teachers are very tastefully dressed in black, and are decorated with a splendid cross suspended by a surplice to a great length, and are very frequently reading prayers, probably in the Latin language. Their veils hang from the forehead, and are thrown over the head or in front, as occasion requires. While associating with the 'Community,' they are unveiled, but on walking out to enjoy the air, the veil is drawn over their eyes, to signify their exclusion from the world. They pretend never to go beyond the premises of this 'Mount,' but occasionally their bright eyes are seen to glisten on the fair creation, and are noticed by mortals who occasionally loiter around this temple of a 'Community.'

At this Academy, there are about 50 scholars, all young ladies, mostly the children of *Protestant* parents, who are uniformly very tastefully dressed in slate-coloured Pongee gowns. No girls are admitted after they have attained the age of 14 years, though it is desirable to the Proprietors that they continue at the Academy until they become so much attached to the Convent, as to be unwilling to leave it and thus they soon become well educated Nuns, trained for the business of teachers. It is very desirable to the Catholics for the increase of their 'Convents,' that Nuns should be multiplied, to supply their Convents. There are now about 600,000 Catholics in the United States.—Two of the scholars have already been 'converted' to the Roman faith.

The scholars are instructed in nearly all the studies pursued in our private schools. The tuition and board is about $40 per quarter. The French language, the fine arts, painting, embroidery, music on the piano forte and harp, &c. are taught in this Convent. An Italian dancing master visits them occasionally, and instructs them in the 'polite accomplishment of dancing.' The Bishop, we are informed, visits the Nunnery about three times a week, and the priests every day. When remarkably meritorious, the *Lady Superior* presents them with a *crown*, composed of a wreath of flowers. The Nuns also ingratiate themselves into the affections of the children by many acts of kindness, and teach them in a familiar way, the most graceful manners. The Nuns visit the scholars' room every morning about 4 o'clock, before they awake, and utter their prayers over the pupils, probably for their conversion to the 'true Catholic faith!' After the scholars have retired to rest they are forbidden to converse with each other.

Religious ceremonies are performed in the Chapel of the Convent twice a day, where is the harp, the altar, and the tabernacle, all glittering behind the robes and surplices of bishops and priests. How much does this resemble the *form* of religion without the *substance!* These scholars are not permitted to worship without the precincts of the Chapel of the Convent, excepting with the approbation of their parents, and even then they must leave the Convent on Saturday, and are not allowed to return again until the Monday following. All letters or communications that are sent to these young ladies from parents or friends must be inspected by the *Lady Superior*, and whatever information they may wish to forward to their friends must also pass under the inquisition of this Lady. How cautious are the managers of this Institution to guard against '*evil communications!*' The principles of the Nunnery might be exposed to the minds of those who are capable of understanding the philosophy of its machinery by the letters of the scholars. May the time soon arrive when Protestant parents will open their eyes, and examine well the moral and religious tendency of every Academy to which they send their children.

ORIGINAL MISCELLANY.

[For the Christian Register.]

LEAF FROM A TRAVELLER'S JOURNAL.

The scenery between Foligno and Loretto among the Appenines, is at once beautiful and stupendous; yielding in the latter respect only to the Alps. Before arriving at Loretto, we had our first view of the Adriatic, along whose shores lay our route through Ancona to Rimini.

At Loretto I did not fail to visit the '*holy house*' in which the Catholics pretend that our Saviour was born. The account they give of it is absolutely too ludicrous for a subject, connected, however remotely, with the sanctity of religion. I give the substance of their account, as published by Signore Murri 'cure de Loretto,' and translated into French by 'frere Phillippe Pages, un penitencier apostolique de la basilique, de l'ordre des cordeliers,' &c. and of course official.

It seems that St Helena, the mother of Constantine, in the course of her researches in Palestine, detected the 'holy house' in which our Saviour dwelt with his mother at Nazareth, and caused a superb temple to be built over it. But when the Saracens reconquered Palestine, they showed no respect for this temple, but levelled it to its foundations. Then it was that the 'house' stood in imminent danger of sharing the same fate; and indeed it certainly would have shared it, had it not unexpectedly conceived the idea of saving itself by flight;—and accordingly one night, without saying a word to any one it got up and went over to Dalmatia, where it placed itself on the brow of a hill, upon which it stood perfectly level, the front part being self supported in the air. The next morning the Dalmatians were not a little surprised at this sudden apparition of a house; for they knew not at all what it was, and certainly they would never have guessed the truth, had not the Virgin appeared to a certain curate there, and told him whose it was; and in proof, as he was then dangerously ill, she instantly healed him.

Here then *the house* received every possible attention, and apparently had no cause to be discontented; but whether its first voyage had given it an uneasy turn, a taste for travelling, or whether it was tired of standing so long in so uneasy a posture as that it had adopted, it one night took French leave of Dalmatia, in the same cavalier manner in which it had left Nazareth; and thinking to try a sea voyage, it crossed the Adriatic and took its station in a forest near Recanati, a pretty little town near Loretto, and in whose principal street is a long inscription commemorative of this event.

'The devil however' says il signore Murri 'vexed at the happiness of the faithful,' got together a parcel of thieves and assassins, who robbed and murdered those who visited the house; appropriating to themselves the presents to the Virgin. As people therefore became afraid to go there, the house became nearly deserted. This circumstance induced the house again to remove; and accordingly one fine night it posted away to a beautiful hill near Loretto, belonging to two brothers. These brothers were at first greatly pleased, and treated the house with every possible attention; but as the gifts of the faithful enriched it immensely, they thought it but fair that they should partake in its good fortunes. The division of the spoil however, produced a quarrel, in which these bad brothers nearly slew each other. Upon this, the house, who neither liked to be robbed nor to be quarrelled about, left their property, and took a trip to another hill, still more beautiful than the last, about the distance of a musket shot from its last situation at Loretto, on the spot where it now stands. But if it thought to indulge its roving disposition whenever the whim seized it, it caught a Tartar there; for the good people immediately built a magnificent cathedral over its head, and cased its exterior walls with marble; while at each of its doors stands a soldier with musket and bayonet, ready to fire upon it at any intimation of farther restlessness; so that *bon gre mal gre* stay it must. Its foundations, or rather the marks where it stopped on its travels, are said to be still visible; and the governor of Dalmatia sent a deputation to Nazareth, who found the foundations of the house still remaining, their dimensions precisely corresponding to those of the house, and the people of Nazareth not a little surprised at its singular disappearance. It is a curious fact, how much the Nazarene bricks and manner of building resemble the Italian. In this house is kept a little porringer, out of which they assure us that our Saviour used to eat; and in which all the beads far and near are shaken. I myself purchased a set for this purpose, which can boast of all the sanctity attainable by that process.

But besides the porringer the house on its arrival contained a clumsy wooden cross, with a figure of our Saviour, and a black image of the Virgin and child. These were placed here by the apostles; and the cross, the priest assured me, was the workmanship of St. Luke, a fact that judging from this, compared with other specimens of his skill that I had seen, I was by no means disposed to doubt.

This house is built of the broad flat Italian brick, and is between 29 and 30 feet long, and 12 or 13 broad. At one end is a chimney, at the other a small window, about 2 feet square. The roof is vaulted and black, with a grated window or skylight. Before the chimney is the altar, on which is the figure of the Virgin with the child, decked out in diamonds and rubies and all sorts of precious stones, out of which bundle of finery peep the two heads amid a blaze of lights, under circumstances but little analogous to the humility of the manger. To prevent the house from being carried off piecemeal by the over-devotion of the pilgrims, who flock hither from every quarter, it has been cased in marble; and a single marble step surrounds the whole building; and it is actually worn by their knees into two deep gallies, as if scooped out by gouges. I could not forbear asking the priest who accompanied us if he really himself believed the history. The only answer that he deigned to give me, was to point to a bas-relief representing the house borne on the backs of cherubim and seraphim over the Adriatic, with the Virgin riding upon the roof. There was of course no resisting such demonstrative evidence, and I was silent.

A magnificent collection of presents to the Virgin is shown, from the widow's mite to the royal offerings of potentates; gold, silver and brass watches, rings, hearts, jewels, lamps, vases, crowns, and diadems; while in other places appear wax noses, ears, eyes, toes, fingers, &c. each indicating that the represented member, was saved by the interposition of the Virgin; so that one ignorant of the true character of the Madonna, might from being introduced into her temples, be at a loss to determine whether she were a jeweller or a surgeon.

Far be it from me to treat with levity or disrespect the honest creed of any man; but one of the grossest impositions that ever knavery and priestcraft practised upon the credulity of the ignorant and superstitious, in order to increase their own wealth and power, merits neither tenderness nor respect; nor is it wonderful that infidelity should be so prevalent among the Italians, when absurdities like the above are offered as the vital truths of religion. From tales like that, it is refreshing to turn to the simple and rational doctrines of the Saviour, and to find that *they* at least do not teach, what reason would blush to believe—to find that the study and belief of the power and attributes of the Eternal mind, require not the preliminary sacrifice of the noblest of our own.

[For the Christian Register.]

LYCEUM.

Sir,—As the communication of Philos Aletheias in the last Register may have a dazzling effect upon the minds of some of your readers, who are not familiar with the Greek language and with Athenian antiquities, and tend to confirm an error, I offer a few remarks in reply to it.

The point in dispute is, whether the word Lyceum is derived from a Greek word λυκος, denoting *the sun*, or λυκη, light. In opposition to this derivation, I intimated in my last communication, and I still maintain in the present, that the above mentioned words with the significations assigned to them by your correspondent are not to be found in the Greek language; and that they owe their existence to the straining ingenuity of fanciful Etymologists.

I required of your correspondent to adduce a single instance of such a use of the words from the copious stores of Grecian literature; and he has failed to do it. He has as much as confessed that he cannot do it.

He has, however, made an attempt to show that at some very ancient period of the Greek language,—he does not say when—these words did belong to it. For this purpose he first makes a considerable parade of dictionary authorities, viz. Schrevelius, Scapula, and Hedericus; all which I consulted before I sent my last communication.

I must inform your correspondent, of the 'by gone age,' whose years command my respect, that we of the present day are not to be satisfied in so summary a way. We like to know, not only that a word is contained in the Lexicon, but that the Lexicon-maker had a reason, and a good reason, for inserting it. Now, in the present case, it is evident that Scapula, or rather Stephens, from whom Scapula pilfered his Lexicon, inserted the words out of respect to the *conjecture* of a *Latin* critic of the 4th Century, much more remarkable for ingenuity than for solid judgment; I mean Macrobius. Schrevelius and Hedericus took the words, probably without examination, from Scapula. Macrobius, then, is the only authority for the existence of those words in Greek with the above-mentioned significations. And how does Macrobius use the words? Not, as you correspondent seems to suppose, in his own composition, as if they were acknowledged words in his time. On the contrary, he is only talking of them. It is idle, therefore, to call his 'use of the words as no ordinary authority.' In the passage where he mentions them, he is attempting to explain the derivation of the word λυκαβας, *the year*, which occurs in Homer's Odyssey and elsewhere. Not knowing how to resolve it into any primitives *then existing in the Greek language*, he asserts, without producing the shadow of an authority for his assertion, that amongst the most ancient Greeks, λυκος denoted *the sun*. In the same passage also he asserts that λυκη, denoted *the twilight*. Now what are these unsupported assertions worth? Nothing. I would give no more regard to such an assertion of Macrobius, unsupported by authority, than to that of Philos Aletheias. The truth is, it was a mere *etymological conjecture* of Macrobius; and those words ought not to be admitted into a Lexicon by any, who knows the difference between the conjecture of an etymologist, and the testimony of an historian. Schneider, than whom no Greek lexicographer stands higher in the estimation of scholars, excludes the words from his large and complete Lexicon, or condemns them as spurious. How many other lexicographers do the same, I am unable, at the distance of 50 or 60 miles from any respectable public library, to state.

In regard to the compounds, λυκαβας, λυκαφης, αμφιλυκη, &c., I think they may and have been explained without the invention of additional Greek words. For the manner how, I refer your correspondent to Schneiden's Lexicon; and to his own authority Hedericus, upon the word λυκαβας. But supposing these compounds could not be explained; that would be no reason for coining Greek primitives. Ignorance is better than error.

But so far as the derivation of the word Lyceum is concerned, I might concede that, at some early period of the Greek language, the words λυκος and λυκη were used with the significations assigned them by your correspondent. But I maintain that, if they were ever in use, they must have become obsolete at a very early period; certainly before the time of Homer. When we consider the variety of expression with which he presents to us images of *the sun* and *the light*, it appears morally certain that he would have used the words in question, had they not become obsolete before his time.

Now I ask your correspondent, whether he can believe, that the Athenians, wishing to give, as he supposes, an expressive name to a place of education, would have used a word that had become obsolete, we know not how long, before the age of Homer. He will not maintain, I hope, that the Lyceum was built before that time. If the Athenians had wished to give the name of *light* to the place, why did they not use the unequivocal term denoting light common at the time, when it was built? a term which all the people could understand.

Philos Aletheias does not succeed in giving the appearance of absurdity to my derivation of Lyceum, without some degree of misrepresentation, no doubt unintentional. I did not say Lyceum was derived immediately from λυκος, *a wolf*, but from λυκειος, an epithet of *Apollo*; which epithet every one must allow to be derived from λυκος, *a wolf*. I have no doubt that the word λυκειον, *lyceum*, was originally an adjective; γυμνασιον, *gymnasium*, being understood. As an additional reason for supposing the name derived from the Epithet of Apollo, I will quote a sentence from Barthelemi's Travels of Anacharsis in Greece, Vol. 1. chap. viii. 'Apollo,' says he, 'is the tutelary deity of the place. His statue is at the entrance.'—He refers to classical authorities in the margin.

That the Lyceum was a place of education and information open to *all* the Athenians, and where the philosophers disputed, collected their followers, and discoursed to all, who had an inclination to hear, is certainly true, however questionable it may appear to Philos Aletheias. It was built at the public expense; as were the other Gymnasia with their walks, the Academy, and Cynosarges. The Athenians might and did resort to them at all times. See Barthelemi, Vol. 1. chap. viii, and the authorities in the margin. The philosophers were not ashamed to show their faces, though they were heretics, as your correspondent calls them. We have the testimony of Xenophon that Socrates was *always in public*. Early in the morning he went to the *walks* and *gymnasia*; when the Agora was filled, he was there; and, in the afternoon, wherever he could find the most company. See Xen. Mem. Soc. L. 1. C. 1. §. 10.

Philos Aletheias cannot conceive, as he says, that so many learned men for 20 centuries, should give the name Lyceum to literary institutions, if the root of the word, be a term denoting *a wolf*. Strange that he does not see, that when once the *Athenian* Lyceum had been consecrated by the instructions of Aristotle, not to mention others, there is reason enough why other literary places or institutions should receive the name!

I might have said, Mr. Editor, and might say, a great deal more. But I have labored to be brief. This will be my last communication upon the subject. I shall, however, be happy to acknowledge any error that I may have made as soon as it is pointed out.

SEARCH.

[For the Christian Register.]

OBITUARY NOTICE—REV. JOSEPH ESTABROOK.

Mr. Reed,—It affords a melancholy pleasure to speak of the pious dead. The thousands that are dying daily pass away and are quickly forgot ten. The *truest* wisdom bids us note their passing and catch some lessons as they fly; our own good should induce us to treasure up their virtues, to remember in what they excelled, that was meritorious and improve our own character by the example they have left behind.

It is the happy lot of few, to leave a fairer name as a Christian minister, than the Rev. Joseph Estabrook of Athol, Mass. whose death was noticed in the Register of the 24th ult. A follower of the 'Prince of Peace,' and obeying his precepts, he was, in truth, a 'Peace Maker.' Heaven blessed him with health and a long life, and that life he devoted to the good of his people, in infusing the spirit of religion into their hearts, in comforting the sick and the desponding, in shewing the guilty the error of their ways and warning them to beware the punishment God has threatened to the impenitent.

Mr. Estabrook, was born at Lexington, Mass. March 4th, 1759. His pious parents, true to their trust, and wise in the discharge of parental duties, 'trained him up in the way he should go,' and in all his life he exemplified the influence and importance of early education. Though young, he was with the brave at 'Lexington Fight,' on the memorable 19th of April '75, and many a time has he depicted to his children and others, in glowing colors, the horrors of that eventful morning. He received his first degree at Harvard University, July 1782, and took upon him the pastoral care, of his now bereaved flock, Nov. 21st, '87.

Mr. E. in his life, proved how well the venerable Clark of Lexington (who preached his ordination sermon) was acquainted with his character, his mind and temper. He describes him as 'a man qualified for the sacred office, equal to the work to which he was called; and delighting in it, would approve himself in truth, *a pastor after God's own heart*.' Having portrayed in a truly apostolic manner, the views, the work, the duties of the minister of Jesus, the holy man proceeds, (in his address to the pastor elect) 'When *you* contemplate the great trust reposed in *your* hands, the nature of the work to which you are called and the duties of your office, as pastor of the church and shepherd of the flock of Christ, and realize the near and endearing relation which must naturally, and even necessarily subsist between you and your charge, you will need no other arguments to induce you to imitate the character described. Such considerations can scarcely fail of the happiest effects on a mind *humane, generous* and *benevolent like yours*.' How prophetic was all this—how strongly did his *life* answer to the truth of the encomiums. He *proved* himself, 'a pastor after God's own heart,' he was indeed, a minister of Jesus and not of a party or sect.' Mr. Estabrook was independent in his feelings, he was bold to express his opinions, but at the same time recognising the same right in others. Conscientious in his own belief, he was always ready to allow, that, others might be conscientious in theirs. Yet he was not passive in relation to that exclusive spirit which is abroad in the world; he was strongly, but with dignity, opposed to bigotry and superstition and that Pharisaical domination and proselyting enthusiasm, which has distracted so many societies in this country and carried anxiety and sorrow into many a family, heretofore happy.

With so much benignity was this opposition accompanied, and so much charity and kindness of feeling, that he gained and retained the friendship and good will of those, to whose principles and practice he most objected. Never bitter and ill-natured in his remarks, on ministers or people, and showing such a spirit of honest intention and candor and charity in his looks, his actions and in his preaching; so much goodness of heart and truly christian feeling, was always exemplified in his practice; such a devotedness to the cause of religion, to the honor of God and the good of mankind, was testified through all his life; that amid all the changes and exclusiveness and sectarian zeal and party animosities he was welcomed into the pulpits of the Orthodox, and labors were freely exchanged with him, by those, who dissented from him in doctrines.

The biographer, would tell you of his wit and humor; of that cheerfulness which was his constant companion, his goodness as a husband, his fatherly care and kindness, his generosity and benevolence; but in a sketch like this there is not room. I have only begun what I wish some more talented hand would finish; and I trust some of his contemporaries in the ministry will furnish a more perfect account, of him, who was truly entitled to the appellation of a *good man*. Similar in his life, in his character, and in his death, was he to that apostle of peace, the lamented Dr. Abbot, whose name will not soon be forgotten.

Mr. Estabrook, in all his life, testified his gratitude for what his Saviour said, 'Peace I leave with you, my peace I give unto you.' With such a spirit was his mind embued and such a spirit did a long and faithful ministry display.

On Sabbath morning, April 18th, one of the family went into his room before he arose, to whom he spoke in a very cheerful manner and said nothing of being unwell. Shortly after this person left the room, and Mr. E. got up and went into another room, and soon he was heard to fall by some of the family above stairs. They found him upon the floor. He was carried to his bed, spoke a few words and died—and we have faith that he has gone to his God to receive a glorious reward for his labors.

On Tuesday his funeral was attended by a large concourse of people from the neighboring towns, and a sermon was preached from the text, Rev. xiv. 13, by Rev. E. L. Bascom, of Ashby, now the oldest minister in the association to which the deceased belonged.

Respectfully yours,

CHRISTIAN REGISTER.

BOSTON, MAY 8, 1830.

CATHOLIC SEMINARY AT CHARLESTOWN.

We have placed on our first page, an extract relating to the Seminary at Charlestown. Frequent inquiries have of late been made respecting this new Institution, and we have repeatedly heard in conversation, as well as noticed in some of the journals of the day, expressions of surprise, that it should be considered by Protestants as a fit place for the education of their Protestant children. Nor does this surprise appear to us in any degree unfounded. It is well known, that this seminary is a convent, whose proprietors and directors, of course, are Roman Catholics, and that it is in the immediate care of ladies, consecrated by their religious vows to the life, they have chosen, and under the direction of the Catholic Bishop of the church in Boston; by whom, as we learn, it is constantly visited; by whom also, and by the other Catholic priests connected with that church, the rites of the Roman religion are regularly performed.

Now, while we look with respect, and, we trust, in a spirit of Christian charity, upon the opinions and rights of all our fellow Christians, we cannot but regard a Catholic convent, however well directed, as a most unfit seminary for the education of Protestant children. We have heard, indeed, of the accomplishments and the excellent character of those ladies, to whom the children are entrusted. And it is said, to be among the rules of the establishment, that no undue interference shall be admitted with respect to matters of religion. But, to say nothing at present, of what may be understood, as *undue* interference, we ask, is it probable, nay, *is it even possible*, that such a rule should be faithfully observed? With the best intentions, on the part of their instructers, there cannot but be an insensible influence continually operating on the minds of these young children. At the most susceptible age, they are separated from their parents, and are placed day and night under the care of these Nuns; who by their relations to their church and the vows, by which they are bound to it, must cherish a fervent attachment to their faith, and with this a strong desire to recommend it to others. Their pupils witness the daily rites of the Roman religion, exhibited in its most attractive forms. The greater part of them, we believe, if not all, spend their sabbaths within the Convent; and in all probability attend the worship of the Chapel. For, even admitting that they are at liberty to be at home with their parents or to remain in their own chambers within the seminary on that day, the inconvenience of distance must effectually prevent many from availing themselves of the former; and it is not to be supposed for a moment, that children, at such an age, would prefer the solitariness of their private rooms to the cheerfulness and excitement of the public chapel. Indeed, what parent could wish, that they should be thus secluded from the pleasures of social worship? And when we consider their period of life, the most susceptible of all others from outward impressions; the imposing ceremonies of that church, so easily mistaken for the reality of devotion by inexperienced minds; the easy access to these minds by their instructresses in the time of sorrow, or of seasons of peculiar tenderness; above all, when we remember the exclusive character of that faith, and the duty it enjoins, may the sense of obligation it cherishes to extend it; and connect with all this the well attested history of such establishments, and the *instances of conversion*, they record, from among those, who have been brought within their influence—there appears every reason, why reflecting parents should hesitate, and refuse to commit their young children to such care. We doubt not, in the least, the kindness with which they are treated; nor the qualifications of the ladies to instruct in either the useful or the ornamental parts of education. Though with respect to the latter, we have heard of some specimens, particularly in embroidery, intended to represent Jesus Christ—which might well excite distrust of a taste, under the direction of a Catholic's faith. But without entering into details, it is enough to say, that there are other excellent seminaries, in which all these advantages are, at least, equally to be enjoyed; and where the children may be trained up in the nurture and admonition of the Lord, without exposure to the hidden influences of a religion, to redeem us from the tyranny and corruptions of which, Wickliffe and Huss, and the noble company of Protestant martyrs poured out their blood.

DEDICATION AT KEENE, N. H.

At the dedication of the Unitarian Church lately erected in Keene, which took place, as stated in the last Register, on Wednesday the 28th of April, the order of religious services was as follows:—Introductory Prayer and Reading of the Scriptures, by Mr. Barrett of Boston; Dedicatory Prayer, by Dr. Bancroft of Worcester; Sermon, by Mr. Sullivan of Keene; Concluding Prayer, by Mr. Abbott of Peterboro'.

Mr. Sullivan's text was taken from John's Gospel, viii. 32, 'And ye shall know the truth and the truth shall make you free.' He began with remarks pertinent at once to the occasion and the subject he purposed to discuss. He proceeded to speak of *freedom*, as an object contemplated by Christianity, and of *truth*, as an appointed means to promote it. There are, he said, three kinds of freedom recognized in the gospel, as pertaining to man. 1. That of the constitution of his nature through which he is possessed of free-agency, or a self-acting and self-determining power. 2. Freedom from the dominion of sin. 3. Freedom as to right and privilege, or liberty of conscience and inquiry.

Under the first head, Mr. S. animadverted on the prevailing theory of Calvinistic metaphysical theologians respecting the laws of human volition, maintaining, in opposition to that theory, the existence in the will of a power to rise above whatever else belongs to man's nature, and to decide arbitrarily, or independently of extraneous causes. In this connexion, he introduced a passage from a late essay by President Marsh, of the Vermont University, in which this gentleman, orthodox though he is, strenuously oppugns the doctrine of his orthodox brethren, the editors of the 'Christian Spectator,' on this subject;—a pasage which served alike to express the preacher's own views, and to show that a change of opinions, as to liberty and necessity, is beginning to take place even among the Calvinistic divines in New-England.

Mr. S.'s second topic led him to speak of the origin and nature of sin, and of the method of being freed from its dominion. He controverted the common orthodox doctrines respecting entire native depravity, and special divine influence; showing that they were inconsistent with rational and scriptural views of God's character and government, and of man's freedom and duty. The true doctrine he maintained to be this;—it is not as the result of entire natural corruption, but by the abuse of a nature originally as it should be, that men become sinners, and it is not by the special interposition of divine agency, but by the free, personal, and right use of the appointed means, under the common blessing of God, that they are recovered to holiness. Mr. S. adverted to the distinction between *physical* and *moral* ability and inability, so often had recourse to by Calvinists, which he said only *shifted* the difficulties they pretended it removed. He closed this part of the sermon with a fine passage on the power of truth, in its silent and unobserved operation in the souls of men, to free them from the dominion of sin and make them partakers of Christian holiness.

In remarking on the third species of freedom, that of conscience and inquiry, Mr. S. said it was a right and a privilege asserted in the gospel equally for all; and whoever, by any means, purposely abridged it in another, abused his own. He passed naturally to the 'exclusive system,' which he showed to be opposed, in this respect, to the design and spirit of Christianity, since it, virtually at least, made one the keeper of another's conscience, checked inquiry, barred the way to truth, and thus frustrated the great purpose of Christ to make men, by the knowledge and use of truth, morally or spiritually free. Was it asked how the exclusive system produced this evil? By denunciation, penalty, threat; by attacks on private character; by the application of odious epithets; by ecclesiastical discipline; by the thousand methods whereby one man might be made to suffer inconvenience through the perverse ingenuity of another for holding unpopular opinions.

In giving this sketch of Mr. Sullivan's discourse, which we thought highly creditable to his talents, we have to regret that our memory has not better served us. It is but justice to him to say, that we have glanced at only a few of the topics he treated; that the language we have used is our own, not his; and that it is possible we have, in some instances, inaccurately expressed his views.

From the musical pieces, which were executed, with taste and effect, by the united choirs of the Unitarian and Calvinistic societies of the town, we copy the following hymn, composed for the occasion by Dr. Flint of Salem.

HYMN.

In costly fane, the pride of art,
Or bow'd in lowliest cell,
Lord, in the pure and grateful heart
Thou dost delight to dwell.

Thy servants find thee everywhere,
Alone, by night or day;
The world is all a house of prayer,
To souls that love to pray.

Yet, with intenser, brighter flame,
Devotion's fire will blaze,
When many meet in Jesus' name,
To join in prayer and praise.

That here our mingled vows may rise,
This house our hands have rear'd
To thee, the only God, most wise,
In heaven and earth rever'd.

Be here our soul's secure retreat,
Our ark on life's chaf'd sea;
Unheard the storm without shall beat,
While we commune with thee.

Here with a Father's gracious eye
Behold the suppliant throng,
Oft as they breathe th' imploring sigh,
Or wake the choral song.

Here let the mourner's tears be dried,
The fearful cease to fear,
The anxious in thy care confide,
The lonely feel thee near.

Let not in vain the wicked hear,
When urged to turn and live;
And when for sin they mourn sincere,
Show mercy and forgive.

Be all that here shall meet to pray,
Till worship here shall cease,
Prepar'd, without one cast-away,
To meet their Judge in peace.

After the dedicatory services, refreshments were partaken at the hospitable mansion of the Hon. James Wilson; then a sermon was preached in the afternoon by Mr. Barrett of Boston, and another in the evening by Dr. Bancroft of Worcester, to attentive auditories. May only such henceforward be gathered within those consecrated walls.

The church is a very neat and commodious one, built of brick, 80 feet long and 52 wide, having 88 pews on the lower floor, and furnished with lamps, an organ, and a bell.

The pulpit is of mahogany, constructed after an excellent model, and furnished with an elegant copy of the holy scriptures, presented to the society by Mr. Charles A. Wells, of this city. The hymn books, we were pleased to observe, were the 'Cambridge Selection.'

The day following that of the dedication, a very satisfactory sale of the pews took place. Nearly two thirds of the whole number were purchased, at an advance, for choice, upon the appraised value, of about 400 dollars.

'MORAL PROGRESS OF SELF-EDUCATION.'

This is the title of a work by Degreando, an eminent moral philosopher of France, with which, as the Christian Examiner recently staated, 'no ethical work of any living English writer can be compared.' It is remarkable for the soundness and sobriety of its philosophical discussions; its pure and practical morality; its elevated and spiritual religious tone, as well as for the beauty and eloquence of its style. We think it precisely adapted to meet the taste and feelings of liberal Christians among us, though it would not fail to benefit all religious classes in our community, by whom it may be read. What are the peculiar theological views of the author, we have no means of knowing, nor are we very anxious to know; it is enough that this book breathes in every page the spirit of pure Christianity, and presents the most inspiring motives to the attainment of religious perfection. While it is strictly philosophical, it is also eminently practical, and is just the work we should rejoice to see in the hands of every one, who is conscious or who needs to be made conscious that the great object of life is the formation of character and the cultivation of excellence.

We are happy then to be informed that a translation is nearly completed by a person in this city, in all respects well qualified for the task, and will be put to press as soon as a sufficient number of subscribers shall be obtained to warrant the undertaking. We cannot but hope that this laudable enterprise will receive a generous patronage, both as a contribution to our library treasures and an addition to our stock of valuable moral and religious reading.

Ordination. We understand that the ordination of Mr. Amos Clarke, over the Congregational Church and Society of Sherburne, will take place on Thursday the 20th inst.; Sermon by Rev. Dr. Kendall, of Plymouth.

We learn that Mr. Artemas B. Muzzy, from the Theological School at Cambridge has received a unanimous invitation to become the minister of the First Congregational Society in Framingham.

RECENT PUBLICATIONS.

THE UNITARIAN ADVOCATE. No. 5, Vol. I. *May*, 1830.

This number of the Advocate entirely satisfies us. It has strength, spirit, and variety, with a judicious union of doctrinal and practical discussions.

The first article we are happy to observe is the commencement of a series, from a pen which is not often idle, and which is never employed, but to good purpose. It presents some important views on the evidences and records of revelation, which, it seems to us, need only be understood, to be adopted: and which if adopted, as the writer declares and we firmly believe, 'would do much good, would tend to the promotion of a practical and affectionate piety among us, and would lead men to rest their religious hopes and fears, not on matters of doubtful disputation, but on those, essential, moral, plain, practical grounds, which are the great foundations of piety and virtue.'

The next prose article contains an answer to the question, Who are Christians? and ably exposes the arbitrary and fallacious test, which is adopted by Christians of the exclusive sect as contrary to reason, to the usage of all Christian antiquity, and to the plain import of the language of the Bible.

The next article is entitled the religion of the natural man. It shews, that a great deal of the spirit of the 'natural man or animal man,' who is one, ruled by animal and external impulse rather than by reason and moral sentiments, is reattained by many persons after they have been converted, as they suppose, from the world to God and from the flesh to the spirit.

The article entitled 'Unitarianism, a religion to die by,' we have quoted on our first page.

The poetical piece, To Religion, is from the pen of a new correspondent, with whose contributions we should be happy to see the Advocate often enriched.

The number closes with notices of new publications.

THE LIBERAL PREACHER, *for May*, 1830. Sermon 14, by the Rev. PITT CLARKE, Norton, Mass. LEONARD C. BOWLES.

We have read this number of the Liberal Preacher with much satifaction. It is a judicious and serious discourse, on a subject of great importance, but frequently perverted and misunderstood. One, on which many unintelligible and inconsistent notions are not seldom exhibited. And the effect of such erroneous views has been to darken and perplex what the scriptures have exhibited, though sometimes, it is true, in strong figurative language, yet as a plain and practical doctrine, involving clear and undeniable duties.

The text is from Ezekiel xviii. 31. 'Cast away from you all your transgressions; and make you a new heart and a new spirit; for why will ye die.' The Preacher with distinctness and brevity explains the expressions of the text; showing that by 'the new heart and the new spirit,' are to be understood *new and right exercises, new and right affections*, such as are in conformity to God's will, and sanctified by his spirit; and that when the general tenor of the life is in accordance with these, and in obedience to the divine commands, then has the sinner a 'new heart,' and is become a 'new creature.'

In considering how sinners can 'make to themselves' this new heart, he shows, that it is a duty expressly enjoined; a command absolutely enforced; that though the ability to produce it is God's free gift, as is the gift of reason, and of life itself, it is nevertheless, to be accomplished by means; and by those means, too, which every sinner is at once able and required to employ. It is by ceasing to do evil and learning to do well. It is by withdrawing the affections from improper objects and placing then on things above. It is loving God with all the heart, and yielding a sincere and unreserved obedience to his commands; and this accompanied by a deep sense of dependence on God; and constant prayer for his needed blessing. But then it is to be remembered, that prayer of itself supposes the use of means; and that God gives of his spirit, or his gracious help, only to them, that ask it.

Did our limits permit, we should advert to the practical influences, with which the sermon is concluded. On the whole, we have read few discourses on this subject with more satisfaction. And both in the importance of the topic and the manner of treating it, it well fulfils the design of the 'Liberal Preacher.'

SUMMARY.

CONGRESS.

Senate. On Monday the 26th ult. a messenger from the House of Representatives appeared at the bar of the Senate and impeached James H. Peck, Judge of the District Court of the United States for Missouri, of high misdemeanors in office.

The Senate proceeded to consider the message. A committee was chosen, consisting of Messrs. Tazewell, Webster, and Bell, to consider the subject and report.

The resolutions of Mr. Barton respecting removals from office, were considered, and was finally laid on the table, 22 to 15.

On Tuesday Mr. Holmes offered four resolutions respecting removals.

The Committee on Judge Peck's impeachment reported, and offered a resolution, providing for proper measures for the trial. Some time was spent in Executive business. Afterwards the Tariff bill was considered in Committee of the whole.

On Wednesday Mr. Holmes addressed the Senate two hours on the subject of the resolutions submitted by him on Tuesday. The resolutions were laid on the table, yeas 24, nays 21.

The discussions of Thursday were respecting the provisions for soldiers in the Revolutionary war.

On Friday the subject of the reorganization of the Department of the Attorney General was discussed. The bill was laid on the table, yeas 29, nays 28.

The Senate did not sit on Saturday.

House. On Monday, the 26th ult. the subject of a reorganization of the army was considered. Sundry petitions were presented and disposed of. The bill from the Senate, for the removal of the Indians was read twice. A bill regulating the salaries of District Judges was also considered, but no question taken.

On Tuesday Mr. Chilton, moved certain resolutions, respecting removals from office. A debate of some earnestness, on the question of proceeding to the consideration of the resolutions, ensued. The final vote on the suoject was for considering 49, nays 123.

The subject of motions for printing documents was considered on Wednesday, and an order adopted. The Tariff bill was also again discussed.

On Thursday the bill authorising subscriptions to the stock of the Marysville and Lexington Turnpike road was passed to be enacted, yeas 102, nays 86. The Tariff bill was again discussed.

On Friday Mr. Cambreleng introduced a bill to amend the navigation laws of the United States. Mr. Gorham moved the indefinite postponement of the bill. An earnest discussion ensued, but the house closed before the question was taken. The discussion of this bill constituted also the principal business on Saturday.

County Lyceums and Conventions of Teachers.—At the Convention of Teachers in this city, similar conventions were warmly recommended to be held in each of the counties in New England, during the week of the meeting of county Lyceums, or at such other times as might be thought expedient.

The promptness, with which this recommendation is carried into effect, augurs well for the advancement of education. An interesting meeting of the kind recommended, has already been held in Worcester, and a similar one is proposed at Concord in connexion with the semi-annual meeting of the Middlesex Lyceum on Tuesday the 18th of this month.

It is understood that a portion of the exercises will be particularly designed for ladies having charge of primary and other schools. No one can doubt for a moment, that any lady or gentleman engaged in the high and responsible employment of teaching, would benefit their pupils more by spending a day or two at meetings similar to those lately held at Boston and Worcester, than in as many weeks, or even months in their ordinary exercises in schools.

The occasion will probably call together numerous ladies and gentlemen from the neighboring towns.

Asylum for Indigent Boys. The anniversary of this Institution, as we stated in our last, was held on the afternoon of Friday the 30th ult. in the Old South Church. A highly respectable audience, composed chiefly of ladies, was collected. The inmates of the Asylum, forty in number, and with a uniform but plain dress, marched in regular procession to the church.

Having been prevented from attendance, we select the following account of the services, from the Traveller.

'The preacher, Rev. Mr. Greenwood, attempted no rhetorical parade or eloquent flights; but in his language and delivery was simple, unostentatious and impressive. His object was to urge the importance of correct moral sentiment—and the position he assumed was, that the most costly education, acquired in the celebrated schools, is imperfect without the disposition and the ability to discriminate between what is holy and profane, the 'clean and the unclean'—while that education which enables merely to read and write is complete, if it be accompanied with a high and operative moral sentiment—for herein the *end* of knowledge would be attained.

'The Asylum was represented as one of the most satisfactory and unobjectionable of all our charities; and as having already acquired a character which no similar institution was known to sustain. Of all the lads who had ever been residents here, not one was known to have fallen into a course positively vicious; while the application from farmers in the country and others, for boys, was much greater than could be supplied. The internal regulations are as perfect as the nature of the institution will admit; and the physical nurture so salutary, that of the whole number who have been inmates, during the sixteen years from its commencement, three only have died in the Asylum.'

Boston Society for the Diffusion of Useful Knowledge. At a meeting of the Board of Managers, held on the 28th of April, the following resolutions were passed, and it was ordered that they be published.

1. *Resolved*, That a premium in books be awarded to the several authors, being minors, of the three best Abstracts of the Lectures of the next session; the abstracts to be written in a fair hand, and to be delivered to the Recording Secretary within one month of the termination of the course of Lectures.

2. *Resolved*, That a premium in books be awarded to the author, being a minor, of the best Essay on any subject connected with Trade, Commerce, or Manufactures; the Essay to be delivered to the Recording Secretary before the first of January, 1831.

3. *Resolved*, That the following Books be recommended to those members of the Society, who may seek any direction as to the matter and the course of their reading:

Hume's England; Scott's History of Scotland; Robertson's America; Marshall's American Colonies; Hutchinson's, Minot's and Bradford's Histories of Massachusetts; Snow's History of Boston; Gordon's American Revolution; Lee's Southern Campaigns; Marshall's Life of Washington; Irving's Columbus; Life of Franklin, James Otis, Patrick Henry, Josiah Quincy, Fulton, the signers of the Declaration of Independence; 1st vol. of Malte Brun's Geography; Flint's Valley of the Mississippi; Paley's Natural Theology; Good's Book of Nature; Conversations on Vegetable Physiology and Elements of Botany; Ray's Conversations on Animal Economy; Stewart's and Brown's Philosophy of the Mind; Arnott's Elements of Physics; Bigelow's Technology; Paley's Moral Philosophy; Ferguson on Civil Society; Blackstone's Commentaries, 1st vol. of Kent's Commentaries; Works of Alexander Hamilton: Everett's Europe and America; Say's Political Economy; Phillips on Insurance.

H. ROBINSON, *Rec. Sec'y.*

At a meeting of the Council of the Massachusetts Society for the Suppression of Intemperance, May 1, 1830, the following resolutions were passed, and ordered to be printed:—

Resolved, That one or more Agents be appointed in this Commonwealth, to promote the objects for which this Society has been formed.

Resolved, That these Agents be authorized to form Auxiliary Societies, whenever a disposition to do so is manifested.

Resolved, That these Agents be authorized to receive voluntary contributions for furthering the designs of the Society, and be required to transmit the same to the Treasurer thereof.

Resolved, That the Rev. Hosea Hildreth, of Gloucester, be appointed Agent for the northeastern part of the Commonwealth; and that the voluntary services of other individuals, to officiate in different parts of this State, will be gratefully accepted by this Society.

JOHN C. WARREN, *President.*

JOSHUA B. FLINT, *Sec'y.*

☞ Editors of papers in distant parts of the Commonwealth, are respectfully requested to give the above one insertion.

The Late Murder. The Salem Gazette, of yesterday, contains a full account of the late proceedings in regard to the murder of Mr. White. The substance of the account is this;—

On Sunday morning, early, four persons were arrested on suspicion of having been concerned in perpetrating the murder. They were Richard Crowninshield, jun. and George Crowninshield, both of Danvers, and Col. Benjamin Selman and Daniel Chase of Marblehead. Bills have been since found against the first of these as principal, and the others as accessaries to the murder. Their trial will take place in November.

The prosecution of these persons arose from suspicions excited by disclosures made by convicts, two of whom were in the State Prison, one in New Bedford jail, and one in the jail at Exeter. It appears that the disclosures made by the convicts, have no immediate relation to the murder of Mr. White, but only to a conspiracy to murder him, which was entered into some months since. With the circumstances of this conspiracy Hatch, the convict in New Bedford jail, was acquainted. And it is the circumstantial evidence drawn from a knowledge of this conspiracy, that is relied on as of most importance in this case.

The following paragraphs from the Gazette will show the plan of the reported conspiracy, and the circumstances by which a knowledge of it was developed.

'On the morning of the murder, as soon as the tidings reached Boston, two gentlemen of that city visited the State Prison to make inquiries what convicts had been recently discharged who would be likely to commit such an offence. One of the convicts, by the name of Fisher, a native of Salem, was inquired of; his disclosures pointed attention toward Hatch, who had been discharged from the State Prison in December last; Fisher said that while he and Hatch had been fellow-prisoners in Salem jail, before their conviction about two years ago, the robbery of Mr. White had been talked of and contemplated, for the purpose of getting the money in the iron chest.

'Inquiries and search were then set on foot to attempt to find Hatch; it was ascertained that he and one Quiner, of Beverly, another discharged convict, had been seen in Salem during the past winter; but where Hatch was at the time of the murder could not be readily discovered.

'On Saturday night after the murder, a letter was received here by mail from the jailer at New Bedford, informing that a man in jail there, by the name of Hall, had, on reading in a newspaper a notice of the murder, remarked that he thought he could tell who had a hand in it. An express was sent on the following day, [Sunday,] from this town to New Bedford, to ascertain the particulars, and conferences were had with Hall, who it turned out was the same person formerly in jail here with Fisher and convicted by the name of Hatch. Hatch related the particulars of his being in Salem and in company with Quiner and some others, during the past winter—mentioning the places of their resort, and who were present—and of this murder having been concerted at their meetings, the manner of committing it arranged, by one entering the house at an early hour before it should be fastened, then killing Mr. White, by first knocking him on the head so that they should not be smeared with blood, taking the iron chest and carrying it on board a boat, if one could be had, otherwise to remove it in a wagon; that these conversations took place in February, and that they were to wait till the snow should be off, so that their tracks could not be traced.

'Before the time when the murder of Mr. W. was committed, which happened in the night of 6th April, Hatch and Quiner had both been arrested for other offences, and Hatch committed to New Bedford jail, and Quiner to Exeter jail.'

Buenos Ayres. By late arrivals from South America, it appears, that a bloody battle has been fought in the interior of the country between Gen Paz and Gen. Quiroga. The former had 3200 troops and the latter 2300. We are told that Gen. Q. lost all his infantry and artillery, and 1000 of his troops were missing.

Mexico. A New Orleans paper of April 16, states that the Mexican provinces are in a very agitated condition, and have been so for several months past. Guerrero and Bustamente are the opposing leaders, and all the evils of a violent civil war are experienced. Several battles have been fought with but little success on either side.

The province of Yucatan has declared itself free and independent of the Mexican Republic.

We are told that Gen. St. Anna lives at his country seat, 'like another Cincinnatus,' and that it is the opinion of all good Mexicans, as well as foreigners, that he is the only man who can save the republic, in its present state of anarchy and civil dissension.

From Liberia. We have been favored with the loan of the first number of the 'Liberia Herald,' dated March 6th, received by the *Brig Liberia*, at Philadelphia. It is edited by JOHN B. RUSSWURM, a colored man, of education, and who formerly edited a paper in New York, called 'Freedom's Journal.' The editorial Salutatory is interesting and well written. The editor states his principal aim to be 'the publication of the most interesting domestic and foreign occurrences of the day, the arrival and departure of vessels, dissertations on the manners and customs of the surrounding natives; and essays on subjects which shall have a tendency to cement more closely together the bonds of society and to uphold the hands of the lawful authorities.' *Palladium.*

The following paragraphs are from the paper named above.

Important. We are happy to inform our citizens, that the road from Millsburg to King Boatswain's, (Bo Poro, Condo Country,) towards the opening of which many of them liberally subscribed, is now finished.—We anticipate much increase of trade with the interior, and a communication with nations with whose manners and customs we are yet but partially acquainted.

Emigrants. Among the Emigrants in the Liberia, are, the Rev. Mr. Erskine and family, late of Tennessee. Mr. E. is a member of the Presbyterian church.

Books. Four boxes containing chiefly school books, and a few articles of clothing, the donations of the principal booksellers and others in Boston, collected for the use of the colony, during our short stay there, have arrived in the Liberia. We owe many thanks to the active Agent of the Society, in that city, for his promptness in forwarding them.

Active Benevolence. The whole expense of the late expedition by the Liberia, is defrayed by the Auxiliary Col. Society of the State of Pennsylvania. A noble deed, worth a thousand volumes of commentaries.

MARRIAGES.

In this city, Mr. Henry Ford, jr. to Miss Charlotte Barbesick; on Thursday evening, by the Rev. Mr. Young, Mr. Charles C. C. Tucker to Miss Caroline Louisa Deblois.

In Cambridgeport, by Rev. Mr. Gannett, Deacon Joseph Barrett, of Barre, Mass. to Miss Sally Hager.

In Dorchester, Mr. Stephen Baker to Miss Hannah D. Vose; Mr. Benjamin W. Adams to Miss Jane B. Ford.

In Salem, Mr. William Batchelder to Miss Lydia T. Sprague; Mr. Robert Porter to Miss Louisa Lufkin; Mr. Daniel Goodhue to Miss Lydia C. Hunt; Mr. Joseph Simmons to Miss Sarah Caban.

In Shirley, Mr. Moses Jenkins to Miss Elizabeth Dwight.

In Plymouth, Mr. Ephraim Spooner to Miss Mary E. Spooner.

In New-Bedford, Mr. Thomas Howland to Harriet Brown.

In Merrimack, Samuel M'Conihe, Esq. to Miss Susan Burnap, daughter of the late Rev. Dr. Burnap.

In Kittery, Mr. James Neal, of Portsmouth, to Miss Adeline Pray.

In Providence, Mr. Jonathan D. Hubbard to Miss Candsee Irons.

In Troy, N. Y. Mr. Freeborn S. Lamport to Miss Sarah M. A. Bull, daughter of Archibald Bull, Esq.

In Plymouth, Md. Mr. John Masterton, aged 70, to Miss Eliza Zerne, aged 21.

DEATHS.

In this city, Sarah Elizabeth, only daughter of John and Sarah Boden, aged 16 mos.; Mrs. Mary Ward, 28 yrs.; George Cockayne, 69; Helen Amelia, daughter of Dr. Theodore and Sarah M. Dexter, 9; Mrs. Margaret C. Welch, wife of Francis Welch, Esq. 46.

In Roxbury, Simeon Whitman, aged 77; Mrs. Hannah G. wife of Henry S. Ward, 19.

In Charlestown, Capt. Adna Cushing, aged 45, formerly of Hingham; Mrs. Rosanna Bradstreet, 72; Mrs. Mary Mansir, 44; Mrs. Betsey Shed, 42; Wednesday, widow Abigial Butman, 71.

In Canton, Hartford Gay, aged 22 years and 6 mos.

In Salem, Mrs. Hannah Reeves, aged 75.

In South-Bridgewater, Lydia W., infant daughter, and only child of Nathan Luzell, jr. Esq.

In Sandwich, 2d inst. Mr. George F. Kern, 60.

In Haverhill, Miss Elizabeth W. Plummer, aged 34; Mrs. Lucy Burbank, 37.

In Concord, Francis Eugene, only child of Mr. Phineas Allen, aged eleven weeks.

In New York, on the 4th inst. John Robert, youngest son of Robert and Mary Eborle, aged 7 yrs. 9 ms.

In Baltimore, Mr. Richard Stone, aged 43, a native of Watertown.

AMERICAN UNITARIAN ASSOCIATION.

The Fifth Anniversary of the AMER. UNIT. ASSOC. will be celebrated in Boston on the evening of the 25th inst. The meeting of the members of the Association will be held for business in the Berry Street Vestry, at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock; the house will be open for the admission of Ladies and others at 6 o'clock.

EZRA S. GANNETT, *Dom. Sec'y.*

Boston, May 8th, 1830.

CHRISTIAN CONSOLATIONS. This day published by SAMUEL N. DICKINSON, 52 Washington Street, and for sale at all the principal Bookstores in the city,

Christian Consolations;

An Offering of Sympathy to Parents, bereaved of their Children and to others under affliction: being a collection from manuscripts and letters not before published; with an appendix of selections: by A PARENT.

May 8. 4t.

A. U. A. TRACT No. 35, *(First Series.)* 'The Genius of Christianity,' by WILLIAM H. FURNESS. pp. 24.

No. 6 of 2d Series 'Suggestions respecting the formation of Auxiliaries to the Amer. Unit. Assoc.' pp. 14.

Just published at the Depository, 135 Washington Street—by GRAY & BOWEN. May 1.

LIBERAL PREACHER, *for May.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for May, 1830, containing a Sermon by the Rev. PITT CLARKE, of Norton, Mass.—On the '*Formation of a new heart*,'—from Ezekiel xviii. 31. May 1.

BRATTLE STREET SUNDAY SCHOOL BOOKS. Just published, and for sale by GRAY & BOWEN, the following manuals, originally prepared for the use of the children of the church in Brattle Square; viz.

Field's Questions, on the Gospels adapted to Carpenter's Harmony. Price 25 cts. single, or $14 per hundred.

Questions on Sacred History, with references to the scriptures in fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cts. single, $3 per hundred.

The Young Child's Prayer Books, Part I. and II. for the use of Children under ten years of age. Part I. price 6 cts. single, $3,50 per hundred. Part II. price 8 cts. single, $5 per hundred.

The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cts. single, $7,50 per hundred.

The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cts. single, $10 per hundred. May 1.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VIII, *for May*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Misapprehensions of Unitarianism. Unitarian Christianity free from Objectionable Extremes.—By Samuel Gilman.

Art. II. The Apocalypse.—1. The Apocalypse of Saint John, or, Prophecy of the Church of Rome; the Inquisition, the Great Revolution, the Universal War, and the Final Triumph of Christianity; being a new interpretation. By the Rev. G. Croly.—2. Babylon and Infidelity freedoomed of God; a Discourse on the Prophecies and the Apocalypse. By the Rev. E. Irving.—3. A Key to the Revelation of St. John; being an Analysis of those parts of that Prophetical Book, which relate to the General State of the Christian Church in Aftertimes; and to the peculiar Signs of those times. By the Rev. Philip Allwood, B. D. Fellow of Magdalen College, Cambridge.—4. Annotations on the Apocalypse. By the Rev. J. C. Woodhouse, D. D. Dean of Litchfield.

Art. III. Legal Provision for the Study of Anatomy—Address to the Community, on the Necessity of Legalizing the Study of Anatomy. By the order of the Mass. Medical Society.

Art. IV.—Works on Practical Religion.—1. The Imitation of Christ. By Thomas A Kempis. Rendered into English from the original Latin, by Thomas Chalmers, of Glasgow. A new edition: Edited by Howard Malcolm, Pastor of the Federal street Baptist Church, Boston.—2. The Works of the Rev. H. Scougal, A. M. S. T. P. containing the Life of God in the Soul of Man; with nine other Discourses on Important Subjects. To which is added, a Sermon preached at the author's funeral, by George Gairden, D. D.

Art. V. Goethe's Iphigenia in Tauris.—Goethe's Werke. Iphigenia auf Tauris. Ein Schauspiel.—[Goethe's Works. Iphigenia in Tauris. A Drama.]

Art. VI. Recreation.—Fashionable Amusements.—Tract No. 73, published by the Am. Tract Society.

Art. VII. History of Universalism, and Whether Unitarians are Universalists.—1. The Ancient History of Universalism; from the Time of the Apostles, to its Condemnation in the Fifth General Council, A. D. 553. With an Appendix, tracing the Doctrine down to the Era of the Reformation. By Hosea Ballou, 2d. 2. The Modern History of Universalism, from the Era of the Reformation to the Present Time. By Thomas Whittemore.

Art. VIII. Critical Notice.—1. The Morals of Pleasure: illustrated by Stories. Designed for Young Persons. By a Lady.—2. The Young Emigrants, a Tale. Designed for Young Persons. By the author of Morals of Pleasure. May 8.

NOTICE. A gentleman wishes to procure a single seat in some well located pew in King's Chapel, for which a fair price will be paid. A line addresed to C. L. C. and left at this office will be received. 3t. May 8.

BOOKS FOR JUVENILE LIBRARIES AND SUNDAY SCHOOLS. LEONARD C. BOWLES, No. 124 Washington Street, corner of Water Street, publishes, and keeps constantly for sale, an extensive assortment of Juvenile Books of the most approved character, for *Juvenile Libraries* and *Sunday Schools*. He has recently published—

'The Seymour Family, or Domestic Scenes.'

'Footsteps to Natural History.'

'Infant Lessons.'

'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.'

'The Children who loved Instruction,' No. 1, and 2

In Press—'Lessons without Books,' by the author of 'Beatitudes.' Sequel to the 'Seymour Family.' Biography for Young Persons, No. 2. Footsteps to Natural History, No. 2. The Children who loved Instruction, No. 3, 4, 5, 6. 'Cousin Elizabeth,' by the author of a 'Visit to the Sea Side.'

☞ A liberal discount made to those who purchase for Libraries, &c. 5t. May 1.

NOTICE. The Subscribers would give notice to all those persons who are interested in Sunday School teaching, that they have devoted their attention for the last three years to the publishing of Books for Sunday Schools and Juvenile Libraries. They have also made great exertions to add to their assortment, all the most approved Manuals and Juvenile Books that have been published; and in order to favor those who have not the means of gaining information as to the character of such works, they have issued a catalogue, which may be obtained at their Store. Most of the Books in this catalogue, have received the sanction and approbation of Gentlemen, who have made it their study to hold up to notice all works in this department, of real merit, by whom they have been aided in making their selections. They invite all those engaged in Unitarian Sunday Schools to call and obtain a catalogue. Any orders from the Country will meet with prompt attention.

WAIT, GREENE, & Co.

Booksellers and Publishers, 13 Court St.

Wait, Green, & Co. are publishers of the Books issued by the 'Boston Sunday School Society,'—also, of 'the Trustees of the publishing Fund.'

April 24. 4tis.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Brittania Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

MRS. HOUGHTON, from Troy, N. Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Piano Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.

Benj. Fuller, Esq., Dr. R. Thaxter, } *Dorchester.*

Mr. D. Noyes, Dr. H. Eldridge, } *Boston.*

April 10. 6t

SELECTED POETRY.

[From the Emmanuel.]

THE FIRST GREY HAIR.

If 'sermons may be found in stones,
And good in every thing,'
If universal nature owns,
Throughout her varied ring,

No time or scene that is not fraught
With information sage;
A book that calls to serious thought
Where'er we ope the page—

Then let me not with scorn asperse
Her trite philosophy,
But find a monitory verse,
My first grey hair to thee.

Welcome thou art, thy greeting kind,
For thou hast made me feel
How scant a space remains behind
Of earthly woe or weal:

Thou form'st an era in our span,
A note of finish'd days—
A summons to regardless man
Upon the past to gaze—

The chaos of tumultuous years
To young delusions given,
The idol shrines that Fancy rears
When earth looks bright as Heaven!

It is not pain, nor sorrow's throes,
It is not withering care,
That will not let thee blend with those
Which Youth's gay livery wear;

But angel-like I know not whence—
Thou floatest o'er my brow,
To bid me muse on Providence,
And to my Maker bow;

In His great power to put my trust,
Which, as it changed thee,
Shall change this breathing form to dust,
And set the spirit free;

To re-unite them once again,
When peals the trump of doom,
And He who bare the sins of men
Demands them of the tomb.

Our Father! in that hour of dread,
When every knee must bow,
Be thou the uplifter of our head,
Our crown of glory thou!

OUR GOD, OUR FATHER, HEAR.

[By Thomas Pringle.]

When morn awakes our hearts,
To pour the early prayer;
When toil-worn day departs,
And gives a pause to care;
When those our souls love best
Kneel with us in thy fear,
To ask thy peace and rest—
Our God, our Father, hear!

When worldly snares without,
And evil thoughts within,
Of grace would raise a doubt,
Or lure us back to sin;
When human strength proves frail,
And Will, but half sincere;
When faith begins to fail—
Our God, our Father, hear!

When in our cup of mirth
The drop of trembling falls,
And the frail props of earth
Are crumbling round our walls;
When back we gaze with grief,
And forward glance with fear;
When faileth man's relief—
Our God, our Father, hear!

And when Death's awful hand
Unbars the gate of Time,
Eternity's dim land
Disclosing, dread, sublime:
When flesh and spirit quake
Before THEE to appear—
Oh, then for Jesus' sake,
Our God, our Father, hear!

MISCELLANEOUS SELECTIONS.

MR. FREYLINGHUYSEN'S SPEECH.

The following are the additional extracts which we proposed to make from Mr. Freylinghuysen's Speech on the Indian question.

And here, Mr. President, I insist that, by immemorial possession, as the original tenants of the soil, they hold a title beyond and superior to the British crown and her colonies, and to all adverse pretensions of our confederation and subsequent Union. God, in his providence planted these tribes on this Western continent, so far as we know, before Great Britain herself had a political existence. I believe, sir, it is not now seriously denied that the Indians are men, endowed with kindred faculties and powers with ourselves; that they have a place in human sympathy, and are justly entitled to a share in the common bounties of a benignant Providence. And, with this conceded, I ask in what code of the law of nations, or by what process of abstract deduction, their rights have been extinguished.

Where is the decree or ordinance that has stripped these early and first lords of the soil? Sir, no record of such measure can be found. And I might triumphantly rest the hopes of these feeble fragments of once great nations, upon this impregnable foundation—however mere human policy, or the law of power, or the tyrant's plea of expediency, may have found it convenient at any or in all times to recede from the unchangeable principles of eternal justice. No argument can shake the political maxim—that where the Indian always has been, he enjoys an absolute right still to be, in the free exercise of his own modes of thought, government and conduct.

Mr. President: In the sight of natural law, can a reason exist in the mode of enjoying that which is my own. If I use it for hunting, may another take it because he needs it for agriculture. I am aware that some writers have, by a system of artificial reasoning, endeavored to justify, or rather excuse the encroachments made upon Indian territory; and they denominate these abstractions the law of nations, and, in this ready way, the question is despatched. Sir, as we trace the sources of this law, we find its authority to depend either upon the conventions or common consent of nations. And when, permit me to inquire, were the Indian tribes ever consulted in the establishment of such a code? Who ever represented them or their interests in any congress of nations, to confer upon the public rules of intercourse, and the proper foundations of dominion and property?—The plain matter of fact is, that all these partial doctrines have resulted from the selfish plans and pursuits of more enlightened nations; and it is not matter for any great wonder, that they should so largely partake of a mercenary and exclusive spirit towards the claims of the Indians.

It is however admitted, sir, that when the increase of population and the wants of mankind demand the cultivation of the earth, a duty is thereby devolved upon the proprietors of large and uncultivated regions, of devoting them to such useful purposes. But such appropriations are to be obtained by fair contract and for reasonable compensation. It is, in such a case, the duty of the proprietor to sell—we may properly address his reason to induce him; but we cannot rightfully compel the cession of lands, or take them by violence if his consent be withheld. It is with great satisfaction, that I am enabled upon the best authority to affirm, that this duty has been largely and generously met and fulfilled on the part of the Aboriginal proprietors of this continent. Several years prior, official reports to Congress stated the amount of Indian grants to the United States to exceed 214 millions of acres. Yes, sir, we have acquired, and now own, more land as the fruits of their bounty than we shall dispose of at the present rate to actual settlers in two hundred years. For very recently it has been ascertained on this floor that our public sales average not more than about one million of acres annually. It greatly aggravates the wrong that is now meditated against these tribes to survey the rich and ample districts of their territories that either force or persuasion have incorporated into our public domains. As the tide of our population has rolled on, we have added purchase to purchase—the confiding Indian listened to our professions of friendship—we called him brother, and he believed us—millions after millions he has yielded to our importunity, until we have acquired more than can be cultivated in centuries—and yet we crave more. We have crowded the tribes upon a few miserable acres on our Southern frontier—it is all that is left to them, of their once boundless forests, and still like the horseleech, our insatiated cupidity cries, give, give. * * * * * *

'Our ancestors found these people, far removed from the commotions of Europe, exercising all the rights, and enjoying the privileges of free and independent sovereigns of this new world. They were not a wild and lawless horde of banditti; but laid under the restraints of government, patriarchal in its character and energetic in its influence. They had chiefs—head men and councils. The white men, the authors of all their wrongs approached them as friends—they extended the olive branch, and being then a feeble colony, and at the mercy of the native tenants of the soil, by presents and professions, propitiated their good will. The Indian yielded a slow, but substantial confidence—granted to the colonies an abiding place, and suffers them to grow up to man's estate beside him. He never raised the claims of elder title—as the white man's wants increase, he opened the hand of his bounty wider and wider. By and by, conditions are changed. His people melt away; his lands are constantly coveted; millions after millions are ceded. The Indian bears it all meekly; he complains, indeed, as well he may; but suffers on; and now he finds that this neighbor whom his kindness had nourished, has spread an adverse title over the *last remains* of his patrimony, barely adequate to his wants, and turns upon him, and says—'Away, we cannot endure you so near us. These forests and rivers, these groves of your fathers, these firesides and hunting grounds, are ours by the right of power, and the force of numbers.' Sir, let every treaty be blotted from our records, and in the judgment of natural and unchangeable truth and justice, I ask, who is the injured, and who is the aggressor. Let conscience answer, and I fear not the result. Sir, let those who please, denounce the public feeling on this subject, as the morbid excitement of a false humanity; but I return with the inquiry, whether I have not presented the case truly, with no feature of it overcharged or distorted? And, in view of it, who can help feeling, Sir? Do the obligations of justice change with the color of the skin? Is it one of the prerogatives of the white man, that he may disregard the dictates of moral principles, when an Indian shall be concerned? No, Mr. President. In that severe and impartial scrutiny which futurity will cast over this subject, the righteous award will be, that those very causes that are now pleaded for the relaxed enforcement of the rules of equity, urged upon us not only a rigid execution of the highest justice, to the very letter, but claimed at our hands a generous and magnanimous policy.

'Standing here, then, on this unshaken basis, how is it possible that even a shadow of claim to soil or jurisdiction can be devised by forming a collateral issue between the State of Georgia, and the General Government? Her complaint is made against the United States, for encroachments on her sovereignty. Sir, the Cherokees are no parties to this issue; they have no part in this controversy. They hold by better title than either Georgia or the Union. They have nothing to do with State sovereignty, or United States sovereignty. They are above and beyond both. True, Sir, they have made treaties, with both, but not to *acquire title* or jurisdiction; *these* they had *before*—ages before the evil hour, to them, when their white brothers fled to them for an asylum. They treated, to secure protection and guarantee for subsisting powers and privileges; and so far as those conventions raise objections, they are willing to meet, and always have met, and faithfully performed them; and are now expecting from a great people the like fidelity to plighted covenants.

'I have thus endeavored to bring this question up to the control of first principles. I forget all that we have promised, and all that Georgia has repeatedly conceded, and by her conduct confirmed. Sir, in this abstract presentation of the case, stripped of every collateral circumstance, and these only the more firmly establish the Indian claims, thus regarded. If the contending parties were to exchange positions; place the white man where the Indian stands; load *him* with all these wrongs, and what path would his outraged feelings strike out for his career? Twenty shilling tax, I think it was, imposed upon the immortal Hampden, roused into activity the slumbering fires of liberty in the old world, from which she dates a glorious epoch, and whose healthful influence still cherishes the spirit of freedom. A few pence of duty on tea, that invaded no fireside, excited no fears, disturbed no substantial interest whatever, awakened in the American colonies a spirit of fierce resistance: and how was the tea tax met, Sir? Just as it should be. There was lurking beneath this trifling imposition of duty, a covert assumption of authority, that led directly to oppressive exactions. "No taxation without representation," became our motto. We would neither pay the tax nor drink the tea. Our fathers buckled on their armor, and, from the water's edge, repelled the encroachments of a misguided cabinet. We successfully and triumphantly contended for the very rights and privileges, that our Indian neighbors now implore us to protect and preserve to them. Sir, this thought invests the subject under debate, with most singular and momentous interest. *We*, whom God has exalted to the very summits of prosperity—whose brief career forms the brightest page in history; the wonder and praise of the world; Freedom's hope, and her consolation. *We*, about to turn traitors to our principles and our fame—about to become the oppressors of the feeble, and to cast away our birth-right! Mr. President, I hope for better things.'

ESSEX COUNTY LYCEUM.

We gave, last week, an account of the formation of a county Lyceum in Essex. For the benefit of those who are interested in the formation of Lyceums, we now publish the Constitution of the one to which we have alluded.

CONSTITUTION.

Art. 1st. This institution shall be called 'The Essex County Lyceum.'

Art. 2d. It shall be composed of Delegates from the several town Lyceums.

Art. 3d. Its object shall be to advance the interests of the town Lyceums, and promote the diffusion of useful knowledge through the county.

Art. 4th. Every town Lyceum in the county shall be entitled to send a delegation to the County Lyceum according to the following ratio of representation: 1 delegate for 15 male members—2 for 25—3 for 50—4 for 100, and so on at the rate of 1 delegate for each additional 50 male members. No town Lyceum which has not 15 male members shall be entitled to representation in the Essex County Lyceum.

Art. 5th. It shall be the duty of each delegation to present to the meeting a written report of the condition and usefulness, procedings and prospects, of the town Lyceum which it represents. Such report to specify the methods of instruction adopted by the said Lyceum, the subjects of the lectures delivered, the questions debated, the number of meetings, the time and place of meetings, the number of tickets disposed of, and, in general, all such facts and circumstances as may be interesting and useful.

Art. 6th. No delegation shall be recognized as such, unless it produce a written report, such as is provided for in the preceding article.

Art. 7th. All persons, who are members of Lyceums in the county, together with such honorary members as may be elected by the County Lyceums, shall be entitled to seats at this meeting, and to its several privileges with the exception of that of voting, which shall in all cases be reserved to delegates alone.

Art. 8th. All persons who are members of any Lyceum connected with the Essex County Lyceum, shall, by exhibiting their tickets of membership, be entitled to admission to the exercises of all other Lyceums connected with it; provided they can be accommodated with seats consistently with the convenience of the resident members.

Art. 9th. The officers of the Essex County Lyceum shall be a President, two Vice Presidents, a Secretary, a Treasurer, and ten Curators, who together shall constitute a Board of Managers.

Art. 10th. It shall be the duty of the Secretary, in addition to his usual duties, to compile from the reports of the delegations, provided for in Article 6th, a general report, and to circulate it to the Corresponding Secretaries of the several Lyceums, to be communicated by them to the bodies to which they respectively belong.

Art. 11th. It shall be the special duty of the Curators to facilitate and provide for an intercommunication of lectures, and an interchange of civilities and accommodations between the town Lyceums; a particular district shall be allotted to each Curator, and the Lyceums included within it shall at all times be authorized to apply to him for such aid and assistance as they may desire from each other.

Art. 12th. All the interests of the Essex County Lyceum shall be entrusted to the assembly of Delegates, while in session, and to the Board of Managers at all other times.

Art. 13th. There shall be a public address, previous to the commencement of business at each semi-annual meeting. The person to deliver it shall be chosen at the previous semi-annual meeting, and in case of his failure from any cause, the President shall have power to appoint a substitute.

Art. 14th. The necessary assessment shall be levied upon the several town Lyceums in proportion to the number of Delegates which they are entitled to send; provided that such assessment shall not exceed one dollar to each Delegate, and such assessment must be paid to the Treasurer before the meeting shall be adjourned.

Art. 15th. This Constitution may be altered by a vote of two thirds of the members, who may be present at any semi-annual meeting, provided that such alterations have been proposed at the semi-annual meeting next preceding.

CHEAP PLEASURES.

In Dr. Aikin's letters to his son, we meet with one *on cheap pleasures*, the whole of which is replete with good sense. It is intended to point out those sources of rational and innocent amusement which are within the reach of almost every person, in the more wealthy, as well as in the middle classes of society. We extract from it the following, as it recommends an occupation well adapted to the preservation of health.

'So many advantages with respect to health, tranquillity of mind, useful knowledge, and inexhaustible amusement, are united in the *study of nature*, that I should not fail most warmly to recommend it to your notice, had you not already acquired a decided taste for its pursuits. In its favor I can speak from my own experience; for the study of English Botany caused several summers to glide away with me in more pure and active delight than almost any other single object over afforded me. It rendered every ride and walk interesting, and converted the plodding rounds of business into excursions of pleasure. From the impression of these feelings, I have ever regarded as perfectly superfluous the pains taken by some of the friends of natural history, to show its utility in reference to the common purposes of life. Many of their observations, indeed, are true, and may serve to gain patrons for the study among those who measure every thing by the standard of economical value; but is it not enough to open a source of copious and cheap amusement, which tends to harmonize the mind, and elevate it to worthy conceptions of nature and its author? If I offer a man happiness at an easy rate, unalloyed by any debasing mixture, can I confer on him a greater blessing? Nothing is more favorable to health and enjoyment than the combination of bodily exertion and ardor of mind. This, the researches of natural history afford in great perfection; and such is the immense variety of its objects, that the labors of the longest life cannot exhaust them.

'The study of nature is in itself a cheap study; yet it may be pursued in a very expensive manner, by all the apparatus of cabinets, purchased collections, prints and drawings. But if you will content yourself with the great book of nature, and a few of its ablest expositors, together with the riches your own industry may accumulate, you will find enough of it within your own compass to answer all reasonable purposes of instruction and amusement. We are both acquainted with an excellent naturalist, who, by a proper application of the time and money he has been able to spare out of a common writing school, has made himself the possessor of more curious and accurate knowledge than falls to the lot of many owners of the most costly treasures. The recollection of his modest merit and scientific content, will ever, I am sure, endear to you these fertile stores of cheap delight.'

Jour. of Health.

A TURK'S THOUGHT ON IMPRISONMENT FOR DEBT. A captain of a trading ship being not long since in the city of Constantinople, lodged in the house of a sea-faring Turk. One day he observed to the Mussulman, that in all his walks through the immense city of Constantinople and its suburbs, he had not seen any thing like a jail for imprisonment for debtors. Christian dog! (said the disciple of Mahomet,) do you suppose that we are so debased as to copy the Nazarine policy?—*We take care to strip a debtor of all his property so far as it will go to pay his just debts; but there we leave him, we instantly turn him loose to begin the world again.* The believers in our prophet are above shutting up their fellow men in cages in order to starve, persecute and torment them. We make a distinction between a man and a rat. I have been in several of the Nazarine (Christian) cities, and never looked at a debtor's prison without horror, as a place where man is degraded to the condition of a rat!

STRIVE. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desires, the *reflections* of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seek a mock heaven in the unstable elements beneath it, in neighbourhood with the slim water-weeds and the oozy bottom-grass that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances! No! it must be a higher good to make you happy. While you labor for any thing below your proper humanity, you seek a happy life in the region of death.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. E. H. FLINT, as agent for the Association in *Cincinnati*, Ohio.
May 1.

PROSPECTUS OF THE CHRISTIAN'S MANUAL, (New Series,) *designed for Familes, Sunday Schools, and Friends of Religious Education.*

The *Christian Teachers' Manual* which, is henceforth to appear under the name of the *Christian's Manual*, (New Series,) is to be conducted by the same editor, according to the original plan of the work, somewhat enlarged by the aid of new and able contributors.

The Christian's Manual is meant to embrace a variety of matter suited to Religious Instruction. Its contents will be arranged under the following.

Principles of Religious Education; Methods of addressing the minds of children; Hints to Teachers; Explanations of Scripture, with Geographical and Historical Illustrations; Religious Instruction, from natural objects and histories, taken from real life; Stories and Hymns, adapted to children; Accounts of Sunday Schools.

The work will be supported by a number of individuals, associated for the purpose—among whom is the author of the 'Well-Spent Hour.'

CONDITIONS.

1. *The Christian's Manual* will be published on the fifteenth day of every month, commencing with May 1830; each number to contain 26 pages, handsomely printed on superfine paper—12mo. size, and embellished with a Lithographic Drawing.
2. Price, Two Dollars a year—payable on the delivery of the third number.
3. Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publisher.

L. C. BOWLES, *Publisher.*
No. 124, Washington-St., Boston.
April 24. 3t.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 5.—(New Series.) For May, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities of the mind, and with other objects of pursuit; To Religion—Original Poetry; Who are Christians? The Religion of the 'Natural Man'; Unitarianism, a 'Religion to die by'; Christianity designed and adapted to be a universal religion—Mr. Young's Discourse; A plain and serious Address on the subject of the Christian Religion, urging the practice of it in a candid and charitable spirit; Juvenile Books. May 1.

QUESTIONS FOR SUNDAY SCHOOLS. This day published and for sale by GRAY & BOWEN, Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. This work is also accompanied by a few select Hymns, for the use of Sunday Schools, and also by a small map of Palestine, or the Holy Land. By JOSEPH ALLEN, Minister of Northboro', Mass. Price 25 cts per single copy, done up in boards with cloth backs, or $17 per hundred. May 1.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel,—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. DAVID KIMBALL.
Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.
Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.
R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "
N2ep6m.

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.
Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.
Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.
Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets—entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Townsend, Mass.	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.